DOCUMENT RESUME

ED 444 793 RC 022 584

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TITLE	The Genius of Place.
PUB DATE	1998-00-00
NOTE	18p.; In: Toward Place and Community; see RC 022 580.
PUB TYPE	Historical Materials (060)
EDRS PRICE	MF01/PC01 Plus Postage.
DESCRIPTORS	Consolidated Schools; *Educational Change; Educational History; *Educational Philosophy; Elementary Secondary Education; Integrated Curriculum; Progressive Education; *Quality of Life; *Role of Education; Rural Education; Rural to Urban Migration; *School Community Relationship
IDENTIFIERS	Annenberg Rural Challenge; *Place Based Education; *Sense of Community; Sense of Place

ABSTRACT

Public education was introduced in the United States at the beginning of the 19th century to replace the informal community-based education system that had broken down as a result of immigration and war. At the beginning of the 20th century, as America changed from a largely rural agricultural society to the modern industrial economy, education was criticized as not being synchronized with urban life, and rural areas and their schools were viewed as backward. John Dewey and other progressive educators linked education and community in a dynamic whole that would both temper and adapt to change. But the meaning of community was gradually separating from geographic location and becoming more abstract. Today, education is increasingly disengaged from the life of the local place it serves. Qualities such as grounding and depth in education cannot be measured, yet research seems to indicate that when community involvement and support for education are high, students do better academically. The Annenberg Rural Challenge believes that education and community can share common benefits by implementing a pedagogy of place. Pedagogy of place uses what is local as a source of curriculum that deepens knowledge through the understanding of the familiar and accessible. Practical, aesthetic, and symbolic aspects of education can all be incorporated into a pedagogy of place. Politicians and educators have focused much attention on global issues such as global markets and hemispheric pacts, but they have paid little attention to the village. Acting responsibly on a local level through place-based education will do much to alleviate global concerns. (TD)

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THE GENIUS OF PLACE[1]

Ben Williams

Place and Community in Education

> *We boast of our system of education, but why stop at schoolmasters and school houses? We are all schoolmasters and our schoolhouse is the universe. To attend chiefly to the desk or schoolhouse, while we neglect the scenery in which it is placed, is absurd."*
>
> *Henry David Thoreau "Huckleberries"*[2]

The Village as a Learning Environment[3]

Educational historian Lawrence Cremin points out that many scholars of American educational history have mistakenly focused on the beginnings of schools in America as the beginnings of education in America. "The result has been a distorted picture of colonial schooling, one that placed an undue emphasis on schooling. The real question of how colonial Americans educated their children is to project it beyond the school to the real educators of colonial America - *the family, the church, and the print shop . . .* "[4] [emphasis mine].

Members of communities—parents, tradesmen, craftspeople and church members—were the central figures in a decentralized educational structure that taught and developed the citizens, artisans, scholars, architects, smiths, mothers, mid-wives, ministers and fathers that formed the foundation of the early Republic. It is important to remember that American public education has deep roots in a folk tradition, a resonance[5] with subsistence patterns, which integrated the seasonal cycles with community life. This system, basically an outgrowth of informal kin, guild and apprenticeship systems inherited from European village life, was so fractured in the beginning decades of the nineteenth century by the disruptions of immigration and war that more formal schooling

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was undertaken to fill the void left from the destruction of a complex village life. In this form, public education was about teaching and academic knowledge as well as an attempt to formalize and refine kin, clan and community relationships into the pedagogy and curriculum. As Cremin points out, the democratic impulses for the institution of schooling and the development of education as vehicles for social mobility were secondary developments.[6] Institutionalized education at its inception was not then to educate the new citizenry to a better, richer life or even to stimulate progress, both guises it would later take on; it was to fill a familial and instructional void left by the destruction and dissolution of traditional community structures.[7]

Cremin's observation points out not only the informal nature of America's educational roots but also the democratic (collective) aspect of education in America. Education and community were initially intertwined, providing mutual support. Moreover, it was a local concern. Cremin's view places the roots of American public education in collective community needs rather than service to privileged individuals or even disciplinary knowledge. With local control in place, schools worked cooperatively with the local community in developing curriculum and pedagogy around traditional patterns of subsistence and the economics of a resource based system. The on-going effort to nurture or even redevelop an eroding community has been a pivotal goal in American education in its efforts to create viable and sustainable democratic structures.

Sense of Place

Evidence of place and its direct effects on American education are more difficult to discern. Nonetheless, we can imagine much of the local environment integrated and suffused into the daily life and subsistence patterns of early American communities. Education about place, "a sense of place" accumulated in informal settings, became more a part of the ongoing folk educational process than part of any formal curriculum.[8] Sense of place was a quality that was not so much taught but caught.[9] Place was being integrated into early education in much the same manner as subsistence was integrated into both the land and its cycles and the family and its work and economic patterns.

The strong relationship between patterns of subsistence and education can be seen in the academic calendar which retains vestiges of the agrarian and rural rhythms in the long summer vacation to facilitate harvest and breaks for spring planting. Education was long an adjunct to subsistence. Originally, skills like mathematics, reading and writing were intended to be enhancements of agrarian life rather than alternatives to it.

To a large extent the resonance between education and land and other aspects of rural life were matters of common sense. There were few alternatives and every part of rural economy and life-ways revolved around seasonal changes, migrations and the rhythms of harvest and planting. To add to this, a large portion of North American economic opportunity was resource based and a majority of the republic was rural right up to the turn of the last century. American education grew up in a largely rural environment and naturally reflects many aspects of that relationship.

While much of what we have described up until now had been common sense relationships between community, locale and education, it is clear that a larger recognition of the role of community and to a lesser extent place, did not occur until the radical alteration of American social and economic circumstances at the turn of the last

century. Ironically, this more recent recognition of community and its role in education came not out of a celebration of shared goals but out of the widespread alarm about the disintegration of community and the failure of education to cope with the modern condition.

Progressives: Education and Community

The Progressive era (1880-1920) in America, corresponded to the transition from the largely rural agricultural American society to the modern industrial economy. The census of 1900 marked the first point at which urban populations surpassed rural populations in America.[10] "The response to industrialism" as historian Samuel Hays[11] called it, created a wave of change and upheaval in American community and education. Both livelihood and location were altered for many American migrants and many foreign immigrants forced into a transition from rural life ways to urban industrial patterns in American cities. The foundations of rural life were irrevocably altered and for many "life on the land" became a nostalgic theme in American culture.[12] Meanwhile, while many rural residents migrated into urban areas, a series of programs and organizations grew to bolster fragmented communities and depressed economies of rural areas such as "The Rural Life Movement" championed by Liberty Hyde Bailey and President Theodore Roosevelt.[13] On another tact, the Conservation movement, begun after the American Civil War, took specific interest in American land and landscape, asserting the primacy of open land and a wilderness ethic in American character and democratic traditions.[14]

In the wake of tremendous social upheaval, education, which had evolved with the older more stable social order, was criticized as being inadequate to meet the demands of the new American life. American education was not synchronized with urban life. The curriculum was outdated, the assumptions it made were incorrect and the pedagogical methods were called irrelevant by critics. The length of the school day did not match factory life and urban schedules. Farm families which had developed integrated child care and educational patterns were split apart for much of the day as factory work grew more specialized and demanded centralized organization. Industrial settings were sometimes dangerous and very young children could no longer accompany adults to work. In many cases, economics demanded that more family members earn wages as urban life depended more on a cash rather than subsistence economy. The fact that no one was home when children came home from school meant that the school day, vacation times and particularly summer were construed in urban environments as problems rather than assets. Adolescents of this period, with little to occupy them and nowhere to go but the streets, created a wholly new phenomena called "juvenile delinquency."

Community as Prescriptive

The time around the turn of the century was a complex period in which people looked towards the new century with a mixture of excitement at the rapidly expanding opportunities and dismay at the increasingly rapid rate of change, dislocation and social strife within modern life. Progressive education was a movement to reform and restructure education towards a new increasingly geographical and socially mobile society. John Dewey exhorted educators to grab on to the opportunity that change

presented rather than bemoan its losses, to use the opportunity to create more flexible and relevant educational systems which would meet the demands of a rapidly evolving society.[15] For Dewey, education and community were forged together into creating a new democracy and community that would carry America into the Twentieth Century.

John Dewey and other progressive educators specifically entwined education and community in a dynamic whole, which would both temper and adapt to change. Dewey looked towards a new culture in America, one that was rich and supportive but also freed from the burdens and barriers created by adherence to traditional culture and religious belief. Community was essential in this composition not only for social and democratic training but as a buffer for the anomie and isolation which were bred by disruption and displacement so common in an increasingly mobile world.

In many areas which were suffering from ills generated by the new industrial order, there was a developing trend towards a sense of community, a prescriptive community. The evolution of the word community mirrored this development. The standard sense of the word linked to place and geography was gradually separated from location and augmented by new, more abstract senses of community and groupings. In the wake of massive dislocations, community became more closely linked to groups organized around an occupation, "brotherhood of railroad workers" or sometimes class, "International Workers of the World" (IWW). Diverse groups such as settlement houses, labor unions and Women's rights advocates used community as a rallying point and tried to regenerate aspects of it in the hopes of creating security, social justice, economic opportunity and voice for their constituents.

Conservationists looked upon the experience of the wilderness and nature as another buffer for the ills of urban life. They, along with historians and social theorists, pointed to the promise of American land and the image of bounty in the American landscape as essential elements sustaining American democratic traditions.[16] Legislation during the Progressive period created not only the National Park system but many state and urban park areas assuring that the experience of nature and wild land was one "for all to enjoy." [17]

The Progressive movement had a strong focus on the idea of community. Education, in a similar way as Cremin described in the early republic, was again called upon by Dewey and others to fill the breech between social classes, to lead children away from their parents' mistakes and forge a new bond to democratic traditions. Education had the unique opportunity to be corrective and curative, if a proper prescription could be developed.

Interestingly, many Progressive educators took a strong interest in developing curriculum that connected both land and life. They used a new emphasis on teaching of problem solving skills and in a pedagogy based on experience to create a broader definition of education. Educators like Lucy Sprague Mitchell, the founder of what became Bank Street College, developed what could be thought of as a curriculum based on a village like conception.[18] Mitchell had her students study geography, history, science, social studies and mathematics locally. Students became acquainted with both the human history and the underlying natural history of their area through their schoolwork. From a clear grounding in the local environment, Mitchell's studies progressed to more abstract topics as students developed interest and interpretative skills.

Conclusions

The pendulum has swung a few times over the course of the century towards "back to the land" movements which renew interest in rural life and environments. In spite of these movements, however, the trend of education has continued on a track established at the turn of the century that views rural areas as behind, backward and generally in need of a variety of "improvements." Modern education in many areas is a ticket out of a community rather than a celebration of rootedness. The larger geographical sense of community and its implications still linger in our vocabulary and in many areas of the country. But governmental and educational consolidation movements continue to threaten these areas, especially the rural ones which are already marginalized. This situation has been aggravated over the years by any number of issues from price collapses and recessions to increasingly rigid health and safety standards which favor centralized large market operations over diversified small local growers. The situation currently exists that farmers are no longer a statistically significant voice in the electorate according to the U.S. Census Bureau.[19] Perhaps it is time to ask educators some new questions about our relationship to land and local community.

Schools, Community and a Pedagogy of Place

> *Conquerors are seldom interested in a thoroughgoing discovery of where they really are. Three days after Columbus arrived in the New World, he wrote in his journal, "these islands are very green and fertile and the breezes very soft, and it is possible that there are in them many things of which I do not know because I do not wish to delay in finding gold."*[20]

In his book *The Spiritual Lives of Children*, Robert Coles describes a fragmentation of "real life" and schooling. Coles was interviewing children on the Hopi Reservation in Northern Arizona trying to discover more about their perceptions of spirituality. He chose the local elementary school, a logical point of entry, to stage the interviews. The task of gathering information proved more daunting than first expected. He was having trouble getting any response to his questions. Coles pressed on refining his interview technique and focusing on asking better questions. One day, a local woman who was an aide at the school, overheard one of his interviews and sensing some of his frustration, told him abruptly, "The longer you stay *here, the worse it will get"* [emphasis mine].[21] Interpreting "here" as referring to the fate of his study on the Hopi Reservation, he was confused and bewildered by her response.

Later, when he approached the woman to clarify her statement, he found that "here" referred not to his larger project on the Reservation but actually to the elementary school. "You see, they won't ever want to talk to you about the private events of their lives in this building. They learn how to read and write here; they learn their arithmetic, but that is that."[22]

Coles heeded his would-be advisor and continued his study outside the school. He discovered that children were much more talkative and comfortable outside the school building and spoke articulately about their perceptions and ideas of spiritual life.

While a theme of cultural dominance and sub dominance may play a role in this

story (Coles is an Anglo researcher), it also reveals another story more important for our purposes, about schools and the children they serve. It is a story about the dissolving relationship between schools and the communities that surround them. Education is increasingly separated from its locale and disengaged from the life of the local community that it serves. Teachers are often from distant locations and are rarely provided any orientation to place as part of their training.[23] They rarely stay long enough to develop a personal relationship to local landscape and/or culture.

Educator Vito Perrone commented, "Modern high schools 'cover' much and 'discover' very little."[24] Discovery is squeezed between prepackaged units. Students study environment, culture and history from around the globe yet the world right outside the window remains undiscovered, reduced to three day family history units, a visit to a local nature center or a museum for an afternoon. Community involvement in curriculum has narrowed participation to a spending approval process rather than direct involvement with subjects or children. Local communities own educational materials rather than educational process. Apart from the large financial expenditures in buying textbooks and curriculum, are there other costs hidden in these practices? Can schools work in consort with communities to teach children? Qualities like grounding and depth in education cannot be measured. They cannot be bought and they are not in textbooks. Research seems to indicate, however, that when community involvement and support for education are high, students do better academically. Are there ways to both nourish community and prepare students for challenges in the modern society?

Whole Child, Whole Environment

Ironically, while educators and educational theorists speak more about the benefits of teaching to the "whole child ,"[25] we see from Coles experience that the "whole child" is very rarely the body we see walking through the door of a classroom. Children have already left much of their lives and their being behind before they come to school to learn. The whole child viewed in community terms has multiple roles, and is often woven into a denser fabric. Young people are part of schools, their families, towns, streets, fields and local landscapes.

Looking at schools and their relationship to the communities that surround them on another level, educator David Orr poses a different set of questions. In his essay, "Place and Pedagogy" he observes, "Place is nebulous for educators because to a great extent we are displaced people for whom our immediate places are no longer sources of food, water, livelihood, energy, materials, friends, recreation, or sacred inspiration."[26] Further, he challenges the current trend asking, "How long does it take for one to learn enough about a place to become an inhabitant and not merely a resident? However one chooses to answer these questions, the lack of sense of place, our 'cult of hopelessness' is endemic, its price is the destruction of small community and a resulting social and ecological degeneracy."[27]

Orr has broader social concerns about education's contribution to increasing mobility and dwindling commitment to locale. He worries about the destruction of community and the possibility of educating for a sustainable future where people have lost their ability to understand place. Orr is concerned with the gradual reduction of democratic processes in a mobile, fast paced world. Without local community, democracy is

reduced to results (votes) rather than an ongoing process based on local grassroots action and involvement.

On their surface, Orr's concerns about residents vs. inhabitants and their effects on education seem quite distinct from what Coles' experience showed us about disconnection between schools and communities. Both stories point to larger, seemingly disconnected issues (Coles around student learning and Orr's around community sustainability) that arise if education denies local context. Both point to a growing isolation of schools from community and point towards the negative effects of increasing this isolation. In short, the message in both stories concerns recognition of context and the possible price we may be paying by overlooking what is literally right under our noses. Despite whatever fears exist about parochialism, education is richer for the inclusion of landscape and community. It may, in fact, take a whole village to educate, as well as raise a child.

Annenburg Rural Challenge

> *Nowadays most places have a double existence, one in reality, in their physical selves, and another in the imaginations of people.*[28]
>
> *Ian Frazier*

A central question of the Annenburg Rural Challenge is to see if education and community can share common benefits by identifying and celebrating their common context. The Rural challenge is built upon the recognition of a community contribution to the common project of educating students and developing citizens.

The Annenburg Rural Challenge has chosen to focus on schools not only because of education's traditional role within rural communities but also the fact that many smaller rural communities are currently in danger of losing their local schools to budget cuts and the continuing movement around school consolidation. The loss of a school often means students being bussed quite far away from their local area. Some will spend upwards of three or four hours a day in transit to and from school. But the loss of a school is larger than time and it involves more than the students.

The Annenburg Rural Challenge sites are actively trying to enliven and sustain their children's education while improving the links between the local community and its schools. Students provide a link integrating education into the sustainability of the town, the local setting, while improving educational opportunity.

The creation of unique, locally developed curriculums of place are tools to create a less fragmented child by grounding both the child and the curriculum in a local context. The effort here is not only to better integrate students lives into their education but also hopefully reintegrate schools into the life of the community. The goal is to help reestablish the fact that education is a shared responsibility among many individuals and institutions.

The Annenburg Rural Challenge sites are using curriculums of place to revitalize rural schools by reintegrating local community contexts and reestablishing local

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community control. The notion that appreciation of locale and community is not something that can be garnered abstractly or taught exclusively in a school classroom is central to this effort. These are rooted aspects of community and landscape drawn from interaction over time and shared experience. The Rural challenge recognizes these qualities as tremendous assets to education. They create meaning for children and develop the opportunity for deep understanding.

The work of the Rural Challenge also recognizes that many of these rural communities and their ways of life are in jeopardy. The combined effects of economic downturns, particularly in the agricultural economy, have had a profound effect on rural communities and their schools. Other, more subtle shifts like "brain drain," draw away many academically oriented and/or highly motivated students from the local rural community by increased opportunity and possibility for financial gain. These factors and many others have repeatedly taken a toll in leadership in rural settings.

While schools cannot single-handedly correct any of these situations, schools can help to bolster and unify community. They certainly can do what they can to support and celebrate local sources of inspiration and activity which exist. The Rural Challenge, with locally oriented tools like curriculum of place, is trying to reverse the trend towards increasing rootlessness and alienation so dominant in modern society. It gives children the tools to appreciate and garner deep knowledge of their homes.

Pedagogy of Place/Grounded Pedagogy

> *Before any choice there is this place, which we have not chosen, where the very foundation of our earthly existence and human condition establishes itself. We change places, move, but this is still to look for a place, for this we need as a base to set down Being and realize our possibilities.* [29]
>
> *E. Dardel*

Pedagogy of place is an expression of the growing recognition of context and locale and their unique contributions to the educational project. Circumscribing the curriculum within a limited horizon creates the possibility for direct experience to supplement academic understanding. Using what is local and immediate as a source of curriculum deepens knowledge through the understanding of the familiar and accessible. It increases student understanding and often gives a stronger impetus to apply problem solving skills. There are obvious advantages to a grounded pedagogy where students work at developing deep understandings of the human and natural communities which surround them. The creation of a limited focus augments any number of the newer pedagogoical and curricular efforts such as Constructivist learning and pedagogy, experiential education, environmental education, school-to-work, service learning and many others.

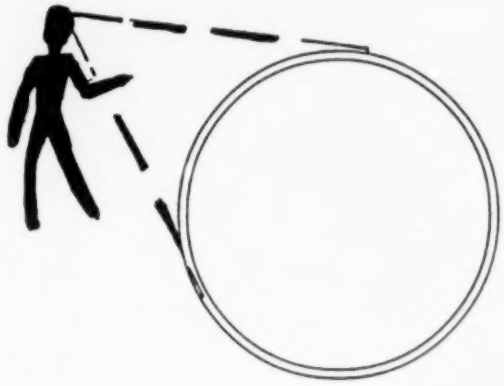
The second level of understanding this work generates is an appreciation of locale and the ways in which diverse communities interact, support and sustain one another. A locale is a landscape constructed of interacting layers of environments and cultures.

Students are able to understand sustainability and ecological interaction as a part of their lives, well beyond abstract exercises or case studies. The notion of community sustainability in all its dimensions, economic, cultural and ecological can be appreciated as part of a system in which the students as well as the school are embedded.

I present below a grounded learner's viewpoint (figure 1) in contrast to that of an ungrounded learner (Figure 2):

(Figure 1)

(Figure 2)



Notice that the grounded student is embedded (located) within a world. The student is active in the system as well as studying the system. The ungrounded view promotes a disconnection. The student is relegated to the role of an observer with no chance to act.

A second set of representations, this time with curriculum added in, might look something like this:

Grounded curriculum (Figure 3):

Ungrounded curriculum (Figure 4):

The lines represent the coverage of any given curriculum in a subject. These providea simplified map of a student within his or her educational process. Again, thegrounded curriculum demands that students understand that learning is an action that has effects on t he various communities that surround the school. While this may be a valuable lesson as a cautionary tale, a more valuable benefit is to envision student activity

as a productive asset to the community. Modern education is plagued with the idea of progress. It has become increasingly self-referential. In doing so, learning and education seem to have less and less immediate meaning in the lives of students. The object of a pedagogy of place is to recontextualize education locally. The goal is to make education more a preparation for citizenship as well as continuing scholarship.

Grounding pedagogy and curriculum in place gives schools and students a location. Location has psychological and physical dimensions. Once established, a fixed point of reference creates ground and field. These relationships can be described and developed in a variety of ways. The creation of maps builds understandings of how different elements relate to one another and form a whole system or landscape. The idea of mapping is not limited to geographic relationships. Students can create conceptual maps of ecological, social, economic, institutional and cultural relationships in the local area, ways in which the qualities of community life originate from diverse sources within a place, all of which contribute to economic and social viability. Learning about and seeing the relationships matter greatly.

Curriculums of Place

> *A sense of community is most simply put as an awareness of simultaneous 'belonging' of both society and place.*[31]
>
> *J. Livingstone*

In spite of its range of subject matters, the educational process remains inherently local. Learning is always contextualized on a variety of levels whether these various contexts are acknowledged or not. Many educational institutions traditionally place an emphasis and pride themselves on the creation of a specific "educational environment," testament to the fact that education and environment remain deeply entwined. Pedagogy of place addresses the practical context and understanding of both the schools and subject matter in an enriched environmental context. It broadens the perceptual range of educational environments and grounds them in locale, in the immediate physical and cultural environment in which the school is situated.

With schools identifying, acknowledging and often celebrating the variety of contexts and communities that surround them, discrete curriculums of place can shift from exploring abstract prepackaged contexts to exploring the various communities that constitute the locale and their interrelationships. Students can work from the basic perception of a living and dynamic whole as opposed to the de contextualized and often fragmentary offerings of textbooks.

Developing an educational philosophy that integrates a pedagogy of place has a variety of implications for curriculum that can be divided into three groupings: practical, aesthetic and symbolic. The remainder of this essay will describe and elaborate these fields and their possible significance in relationship to the learner, the school and the common educational project.

Practical

Practical skills, such as math and science can be developed using the local environment in a methodology called the Smithsonian Square.[32] The Square is a one

kilometer by one kilometer area, preferably laid out on or near the school grounds. Once constructed, the Square becomes an ongoing outdoor laboratory for students studying their local environment while developing skills in science and math.

The integration of learning and environment begins in the planning and layout of the square. This work involves surveying, a measurement process utilizing basic trigonometric functions, the same type that are currently being taught in many tenth-grade levels around the country. Surveying to include rise and fall, valleys and hills are practical challenges that place students in a working relationship with their conceptual learning. Construction of simple surveying tools such as a large triangle, a sight, a yardstick and so on, provide a different set of challenges and applications of conceptual and problem solving skills. Use and understanding of a map and compass provides not only mathematical experience but natural science understandings as well. The interpretation and creation of different kinds of maps give students a variety of methods for understanding and experiencing their own locale.

Once the Square is situated, other studies can develop a variety of curriculums based on the Square. Initially, there are species identification tasks and species maps for tree species, shrubs, plants, and vines. The same can be done with animal species and these studies can be extended seasonally to involve the migratory cycles of different species.

Chemists can map and study soil types, essential skills in farming areas. They can also study ground water, airborne pollutants and their interactions with the local area. This can lead to studies of ground water and local industry and/or farming practice.

Students working in hands-on-settings have well-documented benefits to student learning and retention of information.[33] Methodologies, like the Smithsonian Square, offer a common base upon which data can be collected and compared. World wide there is a large organized network of schools involved with Smithsonian Square projects. All are collecting data and observing seasonal and yearly changes in their specific area. This information represents a large relevant data source that is now being tapped for many different areas of scientific research such as atmospheric studies related to global warming/cooling, in the transport and accumulation of atmospheric materials. A variety of these baseline parameters would otherwise never exist if not for student work. This kind of project turns student work into a community asset.

On a more immediate level, Project GLOBE (Global Learning and Observations to Benefit the Environment)[34] and other projects can be connected by the Internet. These can serve as nodes that collect information from the Smithsonian Square and other projects and produce many different materials from them. For instance, if the school is part of the GLOBE network, students enter information on weather conditions and temperature every day. Project GLOBE takes these and by computer generated mapping creates a full weather map for the globe out of the information collected at each site. The same is done in a series of maps that can chart rainfall, temperature gradients, snowfall, and so on. Students can use the information that they contributed to helping track weather systems, the jet stream and even El Niño. Students can see their work applied in the real world of science. The connectivity of this system also creates the ability to do cross site comparisons on a variety of levels. The sharing of scientific information in GLOBE can be the basis for other kinds of sharing where students describe their local world and compare it through not only scientific measures but social studies and

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anthropologic measures as well.

There are many examples of schools generating positive change by taking responsibility for their local environment through a pedagogy of place. In an Ontario school, students in a history class were studying town development and found that the board of education had filled a small wetland and pond to create a parking lot for the school.[35] Students had the idea to try to restore the wetland to its original form. The environmental restoration is still in progress. From a simple idea, students have gained experience in ecological and environmental restoration, historical research, political process and a myriad of other skills. The town has a newly established wetland and park area that also serves as an ongoing laboratory for following the progress of an ecological restoration. There are many much smaller successes that could be listed from all over North America, many that are becoming centerpieces of work in Rural Challenge sites. The size of any given project is not the point. The notion is that education has not only the possibility to support local environment and local community but perhaps the responsibility to integrate a sense of place and allow that to be part of an educational experience.

The following categories break down the aspects of the pedagogies of place and sense of place curriculums into two different categories and attempt to demonstrate their relevance to issues of learning as well as issues of grounding and support of local culture and landscape.

Aesthetic

The literature, arts and history of the locale provide significant material and an altogether different educational grounding to a pedagogy of place. Literature studies may include everything from mythic narrative from indigenous cultures, to regional literatures, dialects, folk music, arts, architecture and local history. All these sources can be developed as an expression of the place in which they were constructed or collected. They bear characteristic marks from their geographic sources in their orientation, material, subject matter, dialect and style. These facets, set within an aesthetic focus, ground students not only in place but give a strong sense of the interlocking nature of cultures and their landscapes.

Sense of place has a rich literary tradition stretching back through the millennia. Some of our deepest religious roots and literary traditions are origin myths, many of which derive from the recognition of a sacred land in which to build a society. The common religious theme of a chosen people emerging and searching for a promised land in which to dwell is at the base of the Hebrew/Christian tradition.[36] A similar theme is carried over in the early European settlement of North America. On the North American continent, we have not only the European/Christian traditions and later immigrant traditions of religious and political freedom but an equally vast literature of the indigenous peoples.

In more modern historical times, American literary genres have often been deeply connected to place and have explored the interaction of land and culture. Transcendentalists, most notably Henry David Thoreau, used his local experience with Walden Pond to create an enduring critique of both our modern relationship with our land and our striving for material rather than spiritual wealth.[37] Classic American literature from Mark Twain, Willa Cather, James Baldwin to Leslie Marmon Silko can be developed

with an eye towards not only the standard interpretations of literature and history but also with an eye towards regionalism and place.

Along with a push towards higher and higher levels of literacy for students, there is a deepening effort to recognize place and its contribution to both culture and literature in American letters. Writers like Gary Synder, Terry Tempest Williams, Wendell Berry, Deborah Tall and Tony Hiss write, often passionately, about the deep connection between locale, landscape and quality of life. They, with many other historical writers, can demonstrate how to deepen a sense of place through the act of writing and description.

There have also been a number of artistic traditions associated with certain places. One of the most famous historical schools of landscape art grew out of the Hudson River School in New York in the early nineteenth century. The Twentieth Century has seen traditions grow around the Santa Fe school with artists like Georgia O'Keefe. Music and art can also be used as creative entrances into sense of place. There are many traditional forms of dance, music and song which celebrate history and the life on the land. These forms provide historical as well as practical information on how people have imagined their world and created their lives.

Symbolic

The symbolic dimension can be seen as a refinement of the aesthetic area but with the key addition of a cultural context. The deeper aspect of a symbolic aspect of place is an entrance into the cultural and ethnic identities that produced the image. The recovery of culture for those who have been disenfranchised, disrupted and/or dislocated provides a powerful grounding for many individuals. The student who is developing an overview of representations of land and place in literature is very different from students recovering or studying their own cultures and looking at the same texts. The symbolic landscape within a deep cultural context is as old as the culture which is telling the stories.

The evolution of the understanding of landscape and the evolution of culture are often intimately connected. There are many examples of this type of understanding in a polyglot culture such as America. The local Middle Eastern restaurant in my town is owned by a Lebanese family which has recently immigrated to America. There are many pictures of Beirut and the Mediterranean covering the walls around the cash register as well as Lebanese music on the stereo. While one could tally these items up to an attempt at authentic ambiance, their placement seems to belie a solely economic interpretation of the phenomena. The links to home and culture are supported by images, music, language and food.

A more scholarly treatment of a landscape and culture can be found in Rick Basso's article entitled "Stalking with Stories."[38] Basso is an anthropologist studying the Apache people in the Southwest United States. Basso discovers that the people use a geographical short hand to describe moral issues. The places which are mentioned, rock pinnacles and formations, are related to mythic events about transgressions and interruptions of the moral order. They live in a moral universe according to Basso, where the landscape constantly reminds them of how to act properly .

Essayists like Wendell Berry and Wes Jackson also connect morality to landscape and life patterns. The subsistence family farm for Berry is not simply a dying economic form but for him is a life-way that produced a grounded ethic and morality that is prescriptive particularly for both child rearing and education in an increasingly mobile

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and fragmented world. The mountains, the soil and the landscape itself, for Berry, hold both the quality of our dreams and the culture together. Released and disenfranchised from the land, the crucial substrate which nourishes them, both dreams and culture are in decline.[39]

Projects like Foxfire and many other oral history projects implemented around the country have developed the literature and folklore of place by having students collect and gather stories of the life-ways of different times. The Foxfire project has given school age children not only a tangible means of learning history through first person sources (sometimes their own relatives), but also strengthened the communities in which these programs are located by forging a durable link between generations. The other educational spin-offs of this type of work include not only family /community history and continuity of the intergenerational story of a place, but a familiarity with qualitative methodology skills such as interviewing, transcription and coding.

Information in Foxfire projects has been collected and collated into many different articles and numerous presentations. With improving technological access, students have begun work on creating Web pages for the World Wide Web about their projects and producing CD-ROM formats that tell the collected history of a town in Hypertext. This work has spawned an interest in locale and place. It has generated celebrations in music, song, art, story telling and practical arts such as quilt making, log cabin building, broom making, black smithing and a variety of other arts. It has helped sustain traditional values and wisdom by getting young to talk to old.

Native American communities have embraced pedagogy of place as a means to celebrate indigenous culture and local community. Native Alaskan groups have developed a curriculum of place that juxtaposes native traditions with western scientific traditions.[40] Schools gathered a scientist and an elder during the local salmon migration and had each explain the phenomena from their viewpoint. The basis of this presentation and the later conversation grounded not only a biological unit on reproduction but also formed the backbone of the cultural studies unit. The results, rather than being seen as oppositional, provided students a model of the ways in which native and scientific cosmologies overlap.

Within secular American culture, the religious dimension of landscape and land has been widely discussed as a deep and sustaining part of the American character and civilization. The geography of America has transcended in many areas into myth, be it the rocky soils of New England, the mighty Mississippi, the great expanses of the Plains, the formidable Rockies, the Great Salt Lake and on out to the Pacific rim. The deeper aspects of these features can be understood in many ways but the sense and understanding of providence and its function in the lives of our ancestors provides a strong sense of grounding.

Conclusion

Hill-tops like hot iron
Glitter hot I' in the sun,
And the rivers we're eyeing
Burn to gold as they run.
Burning hot is the ground,
Liquid gold in the air;
Whoever looks round
Sees Eternity there.[41]

From Autumn: John Clare

In the late 1980s news began to flood in with promises of sustained wealth and better opportunity through the globalization of markets and hemispheric pacts. Nevertheless, even as this "good" news spread it bought along with it new findings linking a body of research to the idea of global warming and the discovery of the deteriorating ozone layer that surrounded the earth. These created a curious mixture of economics and environmental concern that became "sustainable development" and "sustainable growth." These were global concerns. The globe was getting smaller, connected by new markets and new technologies. Our understanding of the multiple layers and complexity of our interconnection was growing. Theorists and politicians, using simultaneous referents to local worlds and the global frontiers, evoked mixed metaphors of a "global community" and a "global village." The popular environmental slogan of the 1980s reflected this dual view of a shrinking earth and a rising consciousness of our effects suggesting that we "think globally" and "act locally" to create a better, more sustainable world.

Wendell Berry in his essay "Why I don't think globally"[42] points out that we need only to only act responsibly on a local level and the global issues would abate. Thinking globally to Berry is part of the problem and not part of the solution. Like Berry's thinking, it may seem paradoxical that a pedagogy of place should grow and take root in a educational substrate of global politics and concern flooded with streams of disconnected information. Pedagogy of Place is a local concern. It is based on the idea of good works and civic responsibility. It is economically justifiable and grounded in good pedagogy. More important, perhaps, than any of those measures, is that it attends to the immediate and local. While politicians and educators have focused much attention on the global aspects, they have paid little attention to the village. A pedagogy of place with its intimate integration of land and people may have deeper roots in human nature. The idea has a common sense ring to it and seems to lack the glitter and sparkle of other initiatives. It is true, however, that much of the wisdom of its practice is very old. It is very old magic that can see a universe in a grain of sand.

Notes

[1]"The genius of place" is a formulation popularized within the Rural Challenge by PACERS (Program for Academic & Cultural Enhancement of Rural Schools) .

[2] Henry David Thoreau, "Huckleberries," *Natural History Essays* (Peregrine Smith, 1986), p. 260.

[3] Donald Oliver's course work and writing on the village as an educational environment inform much of the background of this essay.

[4] Lawrence Cremin,. "Family and Community Linkages in American Education: Some Comments on Recent Historiography," *Families and Communities as Educators*, edited by Hope.J. Leichter (New York: Teachers College Press, 1979), p. 119..

[5] See Hope J. Leichter, "Concepts of Relationship." in *Families and Communities as Educators. See also* Rhoda Metraux, " Resonance in Imagery," *The Study of Culture at a Distance,* (ed.) Margaret Meade, (Chicago: University of Chicago Press, 1953).

[6] Ibid. p.131-133.

[7] A line can be followed from Thomas Jefferson to Horace Mann and on to John Dewey at the beginning of this century which traces the importance of community and its place within progressive traditions and the sustaining of a robust democratic voice. See Lawrence Cremin, *American Education: The Colonial Experience 1607-1783* (New York: Harper Row, 1970).

[8] See Donald Oliver, *Education and Community* (Berkeley: McCutchan Publishing Corporation, 1976), Chapters 6-7.

[9] An alliterative expression borrowed from Eleanor Eeles descriptions of education and morality at the turn of the Twentieth Century. See Eleanor Eells, *Eleanor Eells' History of Camping: The first 100 Years* (Martinsville, ID: American Camping Association, 1986), Pp. 56.

[10] Roderick Nash, . (Ed.), "Conservation as Anxiety," *The American Environment: Readings in the History of Conservation, Themes and Social Forces in American History* (Reading: Addison-Wesley, 1968), p.88-90.

[11] Samuel P, Hays, *The Response to Industrialism: 1885 -1914 (* Chicago: University of Chicago Press, 1957).

[12] See David Shi, *The Simple Life: Plain Living and High Thinking in American Culture* (New York, NY: Oxford Press, 1967) and Peter Schmitt, *Back to Nature (New York:* Oxford Press, 1985).

[13] See Liberty Hyde Bailey, *Country Life Movement in the United States* (New York: MacMillian, 1913).

[14] See Stephen Fox, *The American Conservation Movement: John Muir and his Legacy* (Madison: U. of Wisconsin Press, 1981).

[15] John Dewey, *The School and Society and the Child and the Curriculum* (Chicago: University of Chicago Press, 1990/1900).

[16] Frederick Jackson Turner, "The Significance of the Frontier on American History," *American Historical Association*. Chicago: State Historical Society of Wisconsin, 1893 and Rodrick Nash, *Wilderness and the American Mind*. (New Haven, CT: Yale University Press, 1982).

[17] See Alfred Runte, *National Parks: The American Experience* (Lincoln: University of Nebraska, 1979), Chapter 4-5.

[18] Lucy Sprague Mitchell, *The Young Geographers: How They Explore the World and How They will Map the World* (New York: Bank Street College of Education, 1991).

[19] Wendell Berry, W. in William and Wes Jackson (Ed.). *Rooted in the Land: Essays on Community and Place* (New Haven, Yale University, 1996).

[20] Wes Jackson, *Becoming Native to this Place* (Washington, DC: Counterpoint, 1994), p. 15.

[21] Robert Coles, *The Spiritual Life of Children*. (Houghton Mifflin, Boston, 1990),. p. 24.

[22] Ibid.

[23] See Edward Zency, "The Rootless Professors" in William Vitek and Wes Jackson, (Ed.) *Rooted in the Land: Essays on Community and Place.*

[24] Dr. Vito Perrone: personal conversation, October, 1996.

[25] On Constructivist pedagogy, see Louis Moll (Ed.) *Vygostsky and Education: Instructional Implications and Applications of Sociohistorical Psychology* (Cambridge University Press, 1990) and Eleanor Duckworth, *Having Wonderful Ideas and Other Essays on Teaching and Learning* (Teachers College Press, 1987)

[26] David Orr, *Ecological Literacy: Education and the Transition to a Postmodern World* (Albany, SUNY Press, 1992).

[27] Ibid. p.131.

[28] Ian Frazer, "Carving Your Name on the Rock" in William Zinsser, (Ed.) "They Went: The Art and Craft of Travel Writing." in *The Writer's Craft* (New York: Houghton Mifflin Company, 1991) p. 40.

[29] Eric Dardel, quoted in Deborah Tall, *From Where We Stand.* (Baltimore, Johns Hopkins University Press. Tall, 1993), p. .98.

[30] Illustration adopted from Tim Ingold, "Globes and Spheres," Kay Milton, (Ed.) (1993). *Environmentalism: The View from Anthropology,* ASA Monographs. (New York, NY, Routledge, 1993).

[31] John A. Livingstone, "Other Selves," William Vitek, (Ed.) *Rooted in the Land: Essays on Community and Place,* p. 132.

[32] Developed by Smithsonian Institute and National Science Foundation.

[33] See Emily Cousins and Melissa Rodgers (Ed.) *Fieldwork: An Expeditionary Learning Outward Bound Reader.* Vol. II. (Dubuque, Iowa; Kendall and Hunt, 1995).

[34] Project GLOBE can be accessed via the Internet at http:// www.globe.gov.

[35] Personal Communication, Dr. Joseph Sheridan, York University, August 1996.

[36] See Walter Brueggemann, *The Land* (Philadelphia, Fortress Press) and "'Placed' between Promise and Command," William Vitek, (Ed.) (1996). *Rooted in the Land: Essays on Community and Place.*

[37] Though Thoreau's most famous work is certainly *Walden* in regard to pedagogy of place, many of his other shorter essays such as "Huckleberries" deal directly with not only place but education.

[38] Daniel Halpern, "On Nature: Nature, Landscape, and Natural History" (San Francisco: North Point Press, 1987), p. 315.

[39] The champion of the family farm, Berry focuses on the survival of the farm as a theme in many different volumes among them; Wendell Berry, *The Unsettling of America: Culture and Agriculture.* (New York: Avon Books, 1977) and essays in Wendell Berry, *The Gift of Good Land: Further Essays Cultural and Agricultural* (Berkeley: North Point Press, 1983).

[40] See A. Oscar Kawagley, *A Yupiaq World view: A Pathway to Ecology and Spirit* (Prospect Heights, Ill, Waveland Press, Inc., 1995) and Roy Barnhardt, "Higher Education in the Fourth World: Indigenous People Take Control." *Canadian Journal of Native Education* 18(#2): 199-230.

[41] Robert Bly, (Ed.) *News of the Universe: Poems of Twofold Consciousness* (Sierra Club, San Francisco, 1980), p.57.

[42] Wendell Berry, *Sex, Economy, Freedom and Community* (New York, Pantheon Books, 1983).